

THE CAMBRO-BRITON.

APRIL, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO *de Legibus*.

THE TRIADS.—No. VIII.

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TRIADS OF THE ISLE OF BRITAIN*.

XXXVIII.

THE three Conventional Monarchs of the Isle of Britain: first, Prydain, the son of Aedd Mawr, when a systematical regality was established over the Isle of Britain and the adjacent islands; second, Caradawg, the son of Bran, when there was conferred upon him the war-supremacy over the whole of the Isle of Britain, to resist the incursion of the Romans; and Owain, the son of Maccsen Wledig, when the Cymry resumed the sovereignty, agreeably to their natural rights, from the Roman Emperor. That is, they were called the three Conventional Monarchs, from these rights being conferred upon them by the convention of country and border-country, within the whole limits of the nation of the Cymry, by holding a convention in every territory, commote, and cantrev in the Isle of Britain and its adjacent islands.

[According both to Cæsar and Tacitus, and particularly the latter, the inhabitants of this island, upon their discovery by the Romans, consisted, like the Gauls and Germans, of several independent tribes governed by their own chiefs. Yet, when influenced by the prospect of a general advantage or a common danger, these separate states became united in one body. Upon these occasions a chieftain or monarch was chosen from amongst a convention of the whole country as stated in this Triad †. It was thus,

* Arch. of Wales, vol. ii. p. 63. Tr. 34—36.

† One of the Institutional Triads of Dyvnwal Moelmud (Arch. of Wales, vol. iii. p. 290. Tr. 59) describes particularly how this convention was holden, and in his *Trioddi y Chudau*, before noticed, it is reckoned as one of the “three conventions by sound of trumpet.” See Arch. of Wales, vol. iii. p. 283.

that Caswallawn was elected to the supreme command against Cæsar, Caradawg against the Romans in the time of Claudius *, and Arthur against the Saxons. And we have here Prydain and Owain recorded as two other conventional Monarchs of the Isle of Britain.—The former of these is a very remarkable personage in the annals of the Cymry: yet writers are not perfectly agreed, whether to assign to him a real or a fabulous character. According to the Triads, however, he was the son of Aedd Mawr or Aedd the Great, one of the first colonists of this island: and he is recorded in several of these ancient documents, one of which has been already translated †, as among the chief of the ancient benefactors and lawgivers of his country. From the same authority we also learn, that the Isle of Britain derived its name from him. Mr. Davies seems to consider Prydain to mean the Regulator of the Seasons, and consequently as synonymous with Apollo, or, at least, with the Sun ‡. But the Triads make no allusion to any mythological attributes, but speak of him in every instance as having had a real existence.—The dignity, here said to have been conferred on Caradawg and Owain, has been before noticed ||. Owain lived at the close of the fourth century and is to be found amongst the saints of the British Church.]

xxxix. The three Hallowed Princes of the Isle of Britain: Bran the Blessed, the son of Llyr Llediaith, who first brought the faith in Christ to the nation of the Cymry from Rome, where he had been for seven years, as hostage for his son Caradawg, whom the men of Rome carried into captivity, after being betrayed, through the enticement, deception, and plotting of Aregwedd Voeddawg; second, Lleirwg, the son of Coel son of Cyllin the Saint, called Lleuver Mawr [Great Splendour], who founded the first church in Llandav, and which was the first in the Isle of Britain, and he bestowed the privilege of country and nation, with civil and ecclesiastical jurisdiction, upon those who might be of the faith in Christ; third, Cadwaladr the Blessed, who gave sanctuary within all his lands and possessions to those who fled from the infidel and lawless Saxons, who sought to destroy them.

[The circumstances, here related of Bran, have been already detailed in a Triad previously translated §, in which his family is styled one of the “three holy families of the Isle of Britain.” The

* See CAMBRO-BRITON, No. 5, p. 168. Tr. XXI.

† No. 2, p. 45.

‡ Celt. Res. pp. 169 and 190.

|| No. 5, p. 169.

§ No. 5, p. 169.

Bonedd y Saint, or Genealogy of the Saints, also mentions Bran as one of the first of the nation of the Cymry, that embraced the Christian faith, and enumerates three persons, Ilid, Cynvan, and Arwystli Hen, as having accompanied him from Rome on his return to this country : and there is still a church in Gwent dedicated to the former of these three. The probability, therefore, of this account is very great : and it is remarkable, that Bishop Stillingfleet, in his *Origines Britannicæ*, conjectures, without being aware of the testimony of our ancient records, that some of the British captives, carried to Rome with Caradawg, may have been instrumental in planting Christianity in this island. The present Bishop of St. David's too, in one of the many works, by which he has promoted the cause of useful and religious learning *, is even disposed to conclude, that St. Paul himself accompanied or immediately followed the family of Caradawg on their return to Britain. This event took place about the year 58 : and, with reference to this date, it deserves to be mentioned, that Gildas fixes the introduction of Christianity into Britain at a short period before the defeat of Boadicea, which happened A.D. 61.—Lleirwg, the son of Coel, and, according to the Genealogy of the Saints, the great grandson of the celebrated Caradawg, appears in the *Brut y Brenhinoedd* or Chronicle of the Kings, under the name of Lles, as the 73d King of Britain. Bede and other writers give him the appellation of Lucius, which is but a Latin version of the epithet *Lleuver*, applied to him in this Triad. Before he founded the Church of Llandaff, as here mentioned, he is said to have made application to Rome for teachers to diffuse the light of Christianity in his dominions, when two persons, called in the Welsh records Dwyvan and Fagan, were dispatched to Britain for the purpose. Nennius ascribes this event to the year of Christ 167, when, he says, " King Lucius with all the chiefs of the British people received baptism in consequence of a legation sent by the Roman Emperors and Pope Euaristus †." Bede fixes the date at A.D. 156, which, however, according to the *Brut y Benhinoedd*, was the year of Lleirwg's death in the city of Gloucester. There is a Church in Glamorgan dedicated to Lleirwg, who, like others of his countrymen in ancient times, united the characters of a prince and a saint.—An opportunity occurred in

* " Christ and not St. Peter the Rock of the Christian Church," p. 14.

† According to other accounts, the Pope, or rather Bishop of Rome, at this time, was Eleutherius.

the last number * for giving a general, though brief, account of Cadwaladr: and the particulars, here recorded of him, require no farther explanation.]

XL. The three System-formers of Royalty of the Isle of Britain: Prydain, the son of Aedd Mawr, Dyvnwal Moelmud, and Bran, the son of Llyr Llediaith. That is, their systems were the best systems of Royalty of the Isle of Britain, so that they were judged superior over all other systems, that were made in the Isle of Britain.

[This Triad requires but little elucidation. Enough has just been said of Prydain and Bran: and a short notice of Dyvnwal Moelmud appeared in a former Number †. The latter is to be found in the Chronicle as the 21st King of Britain, more than three centuries before the Christian æra. Of an age so remote it cannot be expected that much certain intelligence should now remain. However, it is pretty generally admitted, that this prince was amongst the first to make any great improvement in legislation, and that he made the first regular division of the kingdom into hundreds and commotes, for which reason he is here styled one of the “three system-formers” of Britain. His laws were extant in the time of Gildas, who translated them into Latin. Hywel Dda, as mentioned on the former occasion, availed himself largely of them in the compilation of his famous code; and they are also presumed to have been of great service to Alfred the Great, to whom they were communicated by Aser Menevensis. Some Triads, including the Institutes, ascribed to Dyvnwal, are preserved in the Archæology of Wales, and contain much curious matter with respect to the principles of government in an incipient state of society.]

THE TRIADS OF WISDOM ‡.

LI. Three things, that make a man equal to an angel: the love of every good, the love of exercising charity, and the love of pleasing God.

LII. Three things, though obtaining the whole, that will never see their satiety: the sea, a burying-place, and a lord.

LIII. Three things, that, from being despised, bring punishment: the counsel of a spectator, the judgment of the discreet, and the complaint of the poor.

* P. 248.

† No. 2, p. 47.

‡ Arch. of Wales, vol. p. 209.

LIV. Three counsels, that ought chiefly to be listened to, since they never have been otherwise than good: the counsel of the season, the counsel of age, and the counsel of conscience.

LV. Three counsels, that are not often in the wrong: the counsel of circumstance, the counsel of the virtuously wise, and the counsel of a man who never listened to any counsel.

LVI. Three things, the removal whereof is a curse: the boundary of land, the course of water, and the direction of a road and path.

LVII. The three primary ornaments of wisdom: love, truth, and courage.

LVIII. Three things, that can never be seen in the full extent of their magnitude: that is, good principles, bad principles, and the principles of genius.

LIX. By three things will all actions be, that a man shall perform: by liberty, by punishment, and by reward; and there cannot be otherwise of what shall be done by man.

LX. In three things will be seen the primary qualities of the soul of man: in what he may fear, what he would conceal, and what he would shew.

THE WISDOM OF CATWG.



HIS EIGHTEEN VIRTUOUS EXCELLENCIES*.

1. The best deportment, humility.
2. The best practice, industry.
3. The best principle, truth.
4. The best genius, reason.
5. The best affection, compassion.
6. The best study, self-knowlege.
7. The best employment, peace-making.
8. The best care, to be just.
9. The best pursuit, knowlege.
10. The best disposition, generosity.
11. The best covetousness, to covet peace.
12. The best choice, the doing of good.
13. The best means of living, trade.
14. The best instruction, literature.

* Arch. of Wales, vol. iii. p. 45.

15. The best sorrow, the sorrow for sin.
16. The best comfort, gladness of conscience.
17. The best contention, who should lead the best life.
18. The best contemplation, concerning God.

THE EIGHTEEN VIRTUOUS EXCELLENCIES

OF YSTUDVACH THE BARD OF GWRTHEVYR (VORTIMER) THE
BLESSED *.

1. Fortitude in danger and affliction :
2. Patience in suffering :
3. That a man be strong in his resolution :
4. Wise in his disputation :
5. Void of arrogance in his fame and his prosperity :
6. Humble in his deportment :
7. His actions dignified :
8. Persevering in his employment and pursuit :
9. Having an avidity for knowlege :
10. Liberal in his word, deed, and thought :
11. Conciliatory in disputes :
12. Courteous in his behaviour :
13. Hospitable in his house :
14. Peaceable in his neighbourhood :
15. Chaste of body and mind :
16. Correct in his word and deed :
17. Righteous in his life :
18. Compassionate to the poor and afflicted.

"Be thou satisfied," said Catwg; "thou hast gained the superiority over me." "No," replied Ystudvach; "not so: I sought for pre-eminence over thee, and thou hast shown humility; and therefore art thou the wisest, and to thee belongs the superiority." And thus went the judgment, that Catwg was the wisest of the wise; and Catwg desired to apply that saying to Ystudvach †.

* Ystudvach was contemporary with Catwg, and is said to have been induced by the perusal of his Excellencies to compose those, that follow. He is also called the Bard of Cystennyn, or Constantine, the son of Cynvor, and may have filled the same situation, as here mentioned, with Vortimer.

† A bard of the 14th century brings these eighteen Excellencies into the following satirical lines:—

"Deunau o gampau dawnus
A roed ar Wgawn ab Rhys;
Ac un gamp ddrwg ar Wgawn
Yn diwynaw'r deunaw dawn."

BARDIC PORTRAITS.

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LLYWARCH HEN.

THE fifth and sixth centuries, it has before been intimated in the progress of this work, were remarkably signalized by the long and arduous struggle, which our ancestors maintained in the defence of their liberties. The hostility of the Saxons, originating in treachery, and continued in violence, was peculiarly qualified to call into action those powerful energies of the mind, which were displayed during the period under consideration, and which communicated their influence as well to the strains of the poet as to the sword of the warrior. Even the names, that have descended to our times, bear ample testimony to this fact. But the remoteness of the age, and the desolating events, that must since have occurred, fully justify the conclusion, that the chieftains and bards of that æra, of whom we now retain any record, must have borne but a small proportion to those whose history is entirely lost to us.

In no part of this island were the conflicts, consequent on the incursion of the Saxons, more frequent or more severe than in that portion of North Britain, which was anciently called Cumbria *. And it has been observed on former occasions, that the natives of this district shared a community of language, as well as of descent, with the inhabitants of Wales †. They were alike Cymry, and preserved in the name of their country the evidence of this identity. Exposed to the Saxons on one side, and to the Picts on the other, the Cumbrians supported a long and unequal

“ With eighteen virtuous excellencies was Gwgawn ab Rhys endowed ; and there was one bad quality in Gwgawn disgracing the eighteen gifts.

This Gwgawn, there is reason to suppose, was the son of a Captain Rhys Gwgawn, who fought in the battle of Cressy, whom Dafydd ab Gwilym consigns to death there, for having married Morvudd, who was to the bard what Laura was to Petrarch, being the subject of 147 of his poems.

* The district, called Cumbria, embraced a larger extent of territory than the modern Cumberland : it comprised all the northern country anciently occupied by the Cymry, reaching perhaps to the borders of Scotland. The Cymry, upon the arrival of the Saxons, settled here, in Cornwall, and in Wales, in which latter place alone their descendants are now to be found.

† What is stated in the preceding note would sufficiently justify our appropriation of Aneurin, Llywarch, and others of their countrymen, even if it were not true, that the asylum, they found in Wales, proved at once the nurse of their genius and the guardian of their fame.

struggle with varying success, before they were compelled to give way to the united and overwhelming force of their enemies. It was the close of these eventful times, that produced those celebrated characters, which still give a lustre to the literary remains of Wales. Nor must it be forgotten, that we are indebted to these sources alone for having preserved any authentic memorials of an age so remote and so interesting. Without them we might never have known, that Arthur fought, or that Aneurin sang.

Among the Cumbrians of distinction, whether as warriors or poets, who lived during this period, Llywarch Hen, or Llywarch the Aged, fills an eminent place: eminent for his rank and genius, and still more eminent for his years and his misfortunes. He was the son of Elidyr Lydanwyn, a prince of the Northern Britons, who was fourth in descent from Coel, according to the British Chronicle, the 75th King of Britain. His mother was Gwawr, daughter of Brychan, an Irish chieftain, who settled afterwards in South Wales*. The paternal dominion of Llywarch was called Argoed, which has been reasonably conjectured to be a part of the present Cumberland, bordering on the great forest of Celyddon or Caledonia†: and that he exercised a sovereign power over this territory appears from the Triads, in which he is denominated one of the "three disinterested princes of Britain." From the same authority we learn, that Llywarch spent a part of his early life with Arthur, at that time raised by a general vote to the sovereignty of the States of Britain. In these ancient records he is distinguished as one of the "three intelligent bards," one of the "three counselling knights," and one of the "three free and discontented guests" of the court of Arthur. In addition to this, it appears from one of Llywarch's poems, entitled, *An Elegy on Geraint ab Erbin*, that he fought with Arthur in one of his battles‡; and, as this

* For an account of Brychan, see No. 5, p. 170.

† This is the opinion of Mr. Owen Pughe in his "*Heroic Elegies and other Poems of Llywarch Hen*," a book, to which the writer of this memoir is greatly indebted. And the bard himself, in his *Elegy on Old Age*, seems to allude to his patrimonial territory, when he says, "the men of Argoed have ever supported me." The Rev. Walter Davies, however, in a "*Statistical Account of Llanymynech*," published in the *Cambrian Register*, (vol. i. p. 276.) expresses an opinion, that the Argoed, here mentioned, is situate near Overton, in Flintshire. The name is not uncommon in Wales, and signifies a place "above a wood."

‡ This battle, Llywarch tells us, was fought at Llongborth, a sea-port

poem contains an eulogium of Arthur's prowess, it has been presumed, that it was written during his residence with that chieftain. And the bard farther informs us in his Ode to Maenwyn, that his youth was spent in warlike pursuits, for which he must have found abundant opportunity, whether with Arthur or in his native country. The passage, last alluded to, is in English as follows.

Maenwyn, whilst I was fresh in youth,
In the pursuit of savage slaughter,
I performed the part of a man, though yet a boy *.

How long Llywarch continued at the Court of Arthur it cannot be possible to determine; but, since he is recorded as one of its "three discontented guests," it may be inferred, that his stay there was of no great duration. Probably the troubles of his own country summoned him early away to join the ranks of her defenders. For in his Elegy on Urien Reged, a Cumbrian Prince, he expressly alludes to his connection with that chieftain, whom he calls his cousin, his lord, and his protector. Upon the death of Urien, who became the victim of assassination †, the defence of his dominions against the growing power of the Saxons devolved on his sons. Llywarch with his numerous issue united their force on this occasion; but, after having witnessed the loss of his patrimony and the fall of most of his sons in the unequal contest, he was compelled, like the father of Aneurin, to fly from his country with those that survived. And a kindred fate induced him also to seek an asylum in Wales, where he found one with

in the west of England. The name implies a "haven of ships;" and Mr. Pughe supposes it to mean Portsmouth. In the twelve battles of Arthur, enumerated by Nennius, there is no such place mentioned, unless *Caer Llion*, which implies literally a Fortress on the Floods, may be thought to have an identity of signification with *Llongborth*: and commentators are not agreed as to the situation of *Caer Llion*.—Geraint, who was slain in this combat, was a chieftain of *Dyvnaint*, now Devonshire; he is celebrated in the Triads as a great naval commander.

* "Maenwyn, tra vum i evras,
O ddylin dywal galanas;
Gwnawn weithred gwr cyd byddwn gwas."

CANU MAENWYN.

† The perpetrator of this bloody deed was *Llovan*; and Llywarch alludes to it in his Elegy on Urien in the following passage:—

There is a commotion throughout the country
In search of *Llovan* with the destroying hand.

And this is confirmed by the Triads, in which *Llovan* is styled one of the "three detested assassins" of Britain.

Cynddylan, at that time Prince of a part of Powys. To this he alludes in his Elegy on the Death of that chieftain in a passage, of which the following is a translation.

Cynddylan, the purple of Powys was thine ;
The life of my lord was a refuge to strangers :
O son of Cyndrwyn, for thee is my moaning *.

And it appears from the following lines, with which the same poem commences, that Cynddylan resided at that time at Pengwern, or Shrewsbury, the ancient seat of the Princes of Powys before the inroad of the Saxons had driven them to Mathraval.

Stand forth, ye virgins, and behold the habitation of Cynddylan,
The Palace of Pengwern, is it not in flames ? †

When Llywarch was received by Cynddylan, he found him and his brother Elvan engaged in a severe contest with a people, whom, in his Elegy last quoted, he calls Loegrians ‡. The exile chief immediately took an active part with his protector in this quarrel : and the battles, which ensued, proved fatal to the rest of his sons, whose death Llywarch laments, with parental fondness, in his Elegy on his Old Age. And we find from his Poem on Cynddylan, that the issue of this war proved not less disastrous to that Prince and his brother, whose fate the bard deploras in the following lines amongst many others.

The hall of Cynddylan is silent to-night,
After having lost its lord :—
Great God of Mercy, what shall I do ?
The hall of Cynddylan, how gloomy seems its roof !
Since the Loegrians have destroyed
Cynddylan and Elvan of Powys §.

* “ Cynddylan, Pywys borfor wych yt,
Cell esbyb bywyd ior:
Cenau Cyndrwyn cwynitor.”

MARWNAD CYND DYLAN AB CYNDRWYN.

† “ Sevweh allan vorwynion, a syllweh werydre Gynddylan ;
Llys Pengwern neud tandde ?” Id.

‡ For an account of the first settlement of the Lloegrwys or Loegrians in this country, see Triads vii. and ix. translated in the 2d Number. Originally the name was confined in its application ; but it afterwards became general in reference to such of the inhabitants of Britain, as were not Cymry, and in which sense it appears to be here used by Llywarch.

§ “ Ystavell Cynddylan ys arav heno,
Gwedy colli ei hynav—
Y mawr drugarawg Duw, pa wnav !
Ystavell Cynddylan, ys tywyll ei nen,
Gwedy diva o Loegrwys,
Cynddylan, ac Elvan Pywys.”

Id.

It may farther be collected from this Poem, that Cynddylan was buried at Bassa, probably the place now called Basschurch near Oswestry. The following is the passage, which justifies this conclusion.

The churches of Bassa are near to-night
To the heir of Cyndrwyn;
The grave-house of fair Cynddylan*.

No clue is left us, whereby we can ascertain with precision the abode of Llywarch after the death of his friend and protector. But it appears probable, from some passages in his poems, that his latter years, which formed a period of unmixed affliction, were spent in Powys. One of his poems is addressed to the Cuckoo of the Vale of Cuawg; and, as strong allusions are made in it to his distress, it is likely, that it was written during the latter period of his life, when, therefore, he may have resided in this vale, which has been conjectured to be in Montgomeryshire†. And from his Elegy on his Old Age it may be inferred, that he afterwards lived at Llanvor in the county of Merioneth. But, wherever the evening of his days was consumed, it is certain, that it was pregnant with sorrows, which he has bewailed in the most affecting strains in his Elegy last mentioned, written after his connection with Cynddylan had terminated, as is evident from the following passage, and which also bears testimony to the infirmity, under which he then laboured.

Before I went on crutches I was bold,
I was admitted into the Congress-House
Of Powys, the Paradise of the Cymry‡.

According to this poem, he farther appears to have been borne down at once by the accumulated infirmities of age, sickness, and grief; while the recollection of his ruined prosperity, his blighted happiness, his ungrateful friends, and, above all, the agonizing

* “ Eglwysau Bassa ynt wng heno
I etivedd Cyndrwyn:
Mablan Cynddylan wyn.”

MARWNAD CYND DYLAN.

† The Vale of Cuawg is so called, most probably, from a river of that name; and what strengthens the conjecture is, that Llywarch in the same poem mentions *Aber Cuawg*, the Mouth or Confluence of the Cuawg, which may have been the very spot, where he resided. There is still a place near Machynlleth, in Montgomeryshire, called *Dol Giog*. May not this have taken its name from a river or brook in that neighbourhood?

‡ “ Cyn bum cain vaglawg, bum hy,
A'm cynnwysid yn nghyvyrdy
Pywys, paradwys Cymry.”

CANU I'W HENAINT A'I VEIBION.

remembrance of all his sons fallen a prey to the fury of battle seem to have completed a picture of misery almost without a parallel. And it may be collected from the poem, which contains this record of his complicated calamities, that the number of his sons was four and twenty, and that they were all chieftains.

Four-and-twenty sons I have had

Wearing the golden chain, leaders of armies*.

Of these the greatest number fell, as already noticed, in the defence of their native land under Urien Reged and his sons; but Llywarch enumerates four, who were buried in North Wales, and who, consequently, must have found their fate in the wars of Cynddylan †.

Of Llywarch himself it is related, that he ended his days at Llanvor near Bala; and the name of *Pabell Llywarch Hen*, or the Cot of Old Llywarch, given to a retired spot, in this parish, seems to confirm the tradition. And at the close of his Elegy on his Old Age the bard himself appears to allude, as before observed, to his residence at this place, where he must, in all probability, have lingered out a wretched existence. Dr. Davies affirms, that in his time an inscription was visible in the parish church of Llanvor on a wall, under which Llywarch was presumed to be buried; but all traces of this have long disappeared. The bard is supposed to have died about the middle of the seventh century, and, according to tradition, at the patriarchal age of one hundred and fifty years, after having long outlived his children, his friends, and his prosperity.

* “*Pedwar meib ar ugaint a'm bu,
Eurdorchawg, tywysawg llu.*”

CANU I'W HENAINT.

The privilege of wearing the golden *torch* or *torques*, here alluded to, proves, that the sons of Llywarch must have been distinguished by their rank or their valour. The old bards make frequent allusion to this custom, which was, no doubt, very ancient. Aneurin, in particular, describes in his *Gododin* the march of three hundred and sixty-three warriors, thus decorated, to the battle of Catteraeth: and we learn from Dio. Cassius, that such an ornament was worn by Boadicea four centuries earlier. Nor was the practice confined to the ancient inhabitants of this country: Propertius tells us, that Britomartus, a chieftain of the Gauls, was thus distinguished. The custom was also common to other nations: and we find from the Prophet Daniel (Ch. v. ver. 7 and 29), that a chain of gold was in his time a mark of high rank in Babylon. It is likewise alluded to in the Song of Solomon (Ch. i. v. 10), though apparently not as a martial distinction. One of these ancient *insignia* was found in 1692 at Harlech, in Merionethshire, and two others have been discovered of late years, one at Dolau Cothi, in Carmarthenshire, and the other near Caerwys, in the county of Flint.

† These were Gwell, Sawyl, Llavyr and Llyngedwy, whose graves, the poet tells us, were at Rhiw Velen, Llangollen, Llorien and Ammarch.

A few observations may now be necessary on the poems, still extant, that are ascribed to this ancient chieftain. The number of these, as they are preserved in the *Archæology*, is twelve, of which five bear the name of Elegies. Of the remaining seven, two are lyrical, and the other five form the vehicles of proverbial lore, to which Llywarch seems to have been particularly attached. It is true, that some of these ancient remains have been denied to be genuine; but, as the same characteristics pervade all, a degree of internal evidence is thus produced in their favour, which must make it extremely difficult, when the genuineness of any is admitted, to prove the reverse of the position with respect to the rest*. And that some are undoubtedly genuine appears from the bard having introduced into them his own name and the circumstances of his life, as well as from other concurrent testimony, which can not reasonably be disputed. It is not too great an assumption then to set down all the poems, now preserved under the name of Llywarch, as his, distinguished, as they all are, by the same traits of simplicity, pathos, and sententious wisdom. Another feature, likewise common to all, is the metre, in which they are written. This is the *Triban Milwr* or Warrior's Triplet, the most ancient perhaps of all the Welsh metres: and its artless character must be sufficiently obvious from the few examples already quoted †.

Besides the characteristics, thus assigned to the poems of Llywarch, they may be farther described as being historical and moral, and therefore abounding in valuable information with respect to the age, in which they were written. Some of the historical notices have already been cited, and it may be sufficient to observe generally here, that many of them are confirmed by the *Triads* and other ancient memorials. The moral poems are remarkable for the sound and elegant axioms, which they convey, though delivered in a form extremely inartificial, yet quite characteristic of those early times. The following lines, selected from different poems, afford examples of these proverbial triplets.

* Among those, who have somewhat rashly declared their scepticism on this occasion, is Mr. Turner in his very able "*Vindication of the Genuineness of the Ancient British Poems*;" a work, which confers on a stranger the honour of being the most successful advocate, that has yet appeared, of our national poetry.

† It is not improbable, that the lines, which Cæsar mentions to have been committed to memory by the *Awenyddion*, were written in this ancient metre, which, being in the nature of a Triad, seems particularly well adapted to that purpose.

On All Saint's Eve, a season of pleasant gossiping,
 The gale and the storm go together;
 It is the work of falsehood to keep a secret*.
 Wealth will not be bestowed on the mischievous,
 But sorrow and anxious care:
 What God hath done he will not undo†.
 The leaf, that is scattered by the wind,
 Alas, how perishable is it!
 Already it is old,—this year it was born‡.

Among the most interesting portions of Llywarch's productions are his complaint of the miseries of his lot in his *Elegy on his Old Age* §, his lamentation of the fate of his sons in the same poem, and his pathetic description of the desolation, that reigned in the mansions of Urien and Cynddylan, upon their death, in the respective *Elegies* on those chieftains. The *Elegy on Geraint* contains too some fine and animated passages descriptive of the horrors of a battle: and the stanza or triplet, with which the poem commences, deserves to be quoted.

When Geraint was born, the portals of Heaven were open,
 Christ then vouchsafed what was supplicated,
 A countenance beaming with beauty, the glory of Britain||.

Although Llywarch is here styled a bard, the word must not be taken in its strict sense; for, as before observed ¶, a warlike employment was totally inconsistent with the first principles of the

* " Calangauav cain gyvrin,
 Cyvred awel a drychin;
 Gwaith celwydd yw celu rhin,"
 TRIBANAU.

† " Da i ddiriad ni ater,
 Namyn tristyd a phryder;
 Ni adwna Duw ar à wnel,"
 I'R GOG YN ABER CUAWG.

‡ " Y ddeilen à drevyd gwynt,
 Gwae hi a'i thynged!
 Hên hi,—eleni y gâned."
 TRIBANAU.

§ Consult the six triplets beginning
 " Vy mhedwar priv-gâs erymoed,
 and terminating with
 Hir guif heb esgor lludded."

There is a remarkable affinity between this affecting complaint and many passages in the *Book of Job*. Indeed the circumstances, under which the two lamentations were made, are not very dissimilar. The loss of dominion, fortune, and children is common to both.

|| Pan aned Geraint oedd agored pyrth nev,
 Rhoddai Grist à arched,
 Pryd mirain Prydain ogoned.

MARWNAD GERAINT AB ERBIN.

¶ No. 6, p. 216, in the note.

Bardic Institution, founded, as it was, in universal peace and good will. And that the life of this venerable chieftain was devoted to martial pursuits is evident from most of his poems: and on two occasions he laments the infirmity of his latter years, which prevented him from participating in the battles of his country. If, however, Llywarch was not a legitimate bard, he was undeniably a poet, and, whether as a poet or a warrior, one of the most remarkable characters of a remarkable age.

* *

WELSH PROVERBS *.

Plant gwirionedd yw hen diarebion.—DIAREB.



HE, that hath found the handle, hath found also the blade.

Every nurse † is merry.

He, that is intent upon going, will do no good before he departs.

The young will laugh at the mischances of the old.

An angel on the road and a devil by his fire-side ‡.

Set on thy dog, but do not accompany him.

He, that has patience, will conquer §.

He mows the meadow with shears.

Who will not endure a servant must be his own slave ¶.

The sorrow, that continues, becomes itself a calamity.

The fence of a bad farmer is full of gaps.

He, that ascends slowly, will descend quickly.

Every one has his neighbour for a mirror ¶¶.

* It ought to have been mentioned in the introductory account of the Welsh Proverbs in the 4th Number, that the collection, now extant, and published in the *Archaology*, was originally formed by old Cyris o Iâl about the beginning of the twelfth century, and afterwards copied successively by Gruffydd Hiraethog, the poet, about the year 1500, by the Rev. Dr. J. Davies, in 1580, by Mr. W. Maurice, of Llansilin, in 1675, and ultimately in 1775, by the Rev. Evan Evans. See *Arch. of Wales*, vol. iii. in the Preface.

† The original word is *mammaeth*, which means properly a foster-mother, or, what the English call wet-nurse.

‡ For a similar sentiment, see *Ecclus.* ch. vi. v. 4. 30.

§ So the Arabic Proverb:—"I promise you victory after patience."

¶ So in Arabic:—"He is a slave, who has no slave."

¶¶ Similar to this are the following Latin maxims:—

"Ex vitio alterius sæpius emendat suum."

Mimus Publilianus.

"Optimum est alienâ frui insanîâ."

PLINIUS.

There is an omen in a hundred birds.

Were the tongue to relate what the bosom knows, none would be neighbours.

A man has a hundred friends and a hundred enemies.

Long will the horse live, that feeds on the grass of May *.

Necessity will make an old woman run.

Every inhuman man is obstinate.

Calumny comes from envy.

There is a time for meat and a time for prayer.

Who has done a benefit will deserve one †.

The water is shallowest where it bubbles.

A falsehood is the best traveller ‡.

The life of a man is not at the disposal of an enemy.

The best master is he, who has been a servant.

Every covetous man is illiberal.

Trouble springs from a small cause §.

Every bird loves its own voice.

Fame outlives riches.

Woe to the man that has brought sorrow on a hundred ||.

A friend at court is better than gold on the finger.

He, that is unlucky at sea, will be unlucky on land ¶.

* * *

MONUMENTAL INSCRIPTIONS.



PARISH CHURCH OF LLANBEBLIG, CAERNARVON-SHIRE.

In Llanbeblig Church, near Caernarvon, is the following Inscription on a very curiously and elegantly sculptured altar-tomb or monument in the north chancel, with a male and female recumbent figure, and on one side the husband is represented kneeling with his sons behind him, and on the other the wife in a similar attitude with her daughters.

* An Arabic proverb resembles this:—"The ass shall live while his food flourishes."

† So in Arabic:—"Do good, and good shall be done to thee."

‡ "Fama, malum quo non aliud velocius ullum." VIRG.

§ "Hæ nugæ seria ducunt in mala." HOR.

|| A hundred is of course here used for any great number. Hesiod observes to the same effect,

Πολλακι και ζυμπουσα πολις κακου ανδρος εχαιρει.

¶ "Cælum non animum mutant qui trans mare currunt." HOR.

“ Here lyeth the body of William Griffith, Esq., the son of Sir Wm. Griffith, Knight, who died Nov. 28th, 1587, and Margaret his wife, daughter of John Wynne ap Meredith, Esq., who built this tomb 1593.”

And in the late Rev. Mr. Foxwist's pew, on the left side of the chancel, are the following Monkish Latin lines, engraved on a brass plate in what is called black or double letter.

In quo præ multis scribendi gloria fulsit
 Ricardus Foxwist, hic pede tritus adest :
 Annus, Christe, tuus fuit M: D: luce patrici,
 Dum tenet, expirans, vulnera quinque tua,
 Corporis atque tui tandem pars additur altra,
 Dum conjux uno clauditur in tumulo ;
 Hæcque Johanna fuit, ac Spicer nata Johanne ;
 Pauperibus larga, justa, pudica fuit.

The above seems to have been a scrivener, as there are an hour-glass and a pen and ink represented on the plate. And Sir John Wynne informs us, in his History of the Gwydir Family, that in his time and previous to that period they were called the Lawyers of Caernarvon, the Merchants of Beaumaris, and the Gentlemen of Conway.

P. B. W.

INSCRIPTION IN MOLD CHURCH, FLINTSHIRE.

Here lyeth the body of Thomas Edwards sonne and heire of Evan Edwards of Rhual, Esq.* who died the 3d of April 1664 at the age of 39 yeares.

Non soli mihi natus eram, me Ecclesia luget,
 Me patria ereptum, me genus omne gemit :
 Cæsar et officium, cives, comitesque probarunt
 Me fidum : hinc cælos involo, Terra vale !

Inveni tandem portum : cur fletis amici ?
 Cælo demissus, redditus astra peto.

* Evan Edwards, Esq. is mentioned in the last Number, p. 161, in the Account of the Parish of Mold. This Epitaph is printed from a transcript, preserved among the Harleian MSS., made by the second Randle Holme, who appears to have delighted much in these sepulchral gleanings. Yet this is the only Inscription copied from Mold Church.—Ed.

TOPOGRAPHICAL NOTICES.



PARISH OF MOLD, FLINTSHIRE.

[Concluded.]

SUPPLEMENTAL NOTICES.—It has happened, that a few notices, of no great importance however, have been either accidentally omitted in their proper places, or purposely reserved for the present occasion, as not strictly belonging to any of the heads already adopted. Such additional information, therefore, will now be communicated in this supplementary article.—In the account given of the destruction of Mold Castle by Llywelyn ab Iorwerth in 1201 * it should have been noticed, that the event is recorded by Llywarch Prydydd y Moch, a contemporary poet, in an Ode addressed by him to that Prince. In this poem he makes express mention, on three occasions, of the capture and destruction of Wyddrug. The following is a translation of one of the passages, which also shews, that Mold was at that time held as a feudatory appendage to Chester.

Caer Lleon †, the Ruler of Mona, the possession of Pabo ‡ will capture thee,

He will drive thee to an extremity :

Llywelyn, even he, hath already burnt thy country,

He hath slain thy men beyond the tide and beyond the strand,

He hath entirely captured Wyddrug ; no feigned flight

Had the Loegrians with perturbed mind to contemplate.

A prince's splendid territory § hath been wofully devastated,

His cloisters have been destroyed, and his holy houses, are they not ashes || ?

* No. 4, p. 137.

† Chester.

‡ Pabo was a Cumbrian chief of the fifth century. Upon his country being overrun by the Saxons and Picts he took refuge in Wales, where he led a holy life, and founded a church in Anglesey, still called Llan Babo. Hence, perhaps, his connection with Mona above alluded to.

§ This must have reference to the dominions of the Barons of Monthaunt or Wyddrug, who held this place as a fief under the Earls of Chester, as before stated. See No. 4, p. 138.

|| The following is the original passage :

Caer Lleon, llyw Mon, mwyn Pabo, a'th dug

Ff a'th dwg ynghodo :

Llywelyn, ef llosges dy fro,

Llas dy wyr tra llyr, tra llwyfo,

Llwyr dug y Wyddrug, nid ffug ffo

Lloegrwys i llugfryd i synnio ;

Lleudir teyrn lluddiwyd yn agro,

Llas ei glas, ei glwysdai, neud glo ?

In addition also to the three places, in which the destruction of the Castle of Wyddrugg is expressly mentioned, the poet in two other instances alludes to a sanguinary battle fought between Llywelyn and the English, or Normans, as they are called, on the banks of the Alyn, and therefore, most probably, in the same neighbourhood. On one occasion he speaks of "myriads" being slain in the conflict, and in the other compares it with the celebrated battle of Camlan, in which Arthur fell.—It should also be noticed, that there is a place in the township of Treuddyn called Tre Llywelyn, which may have derived its name from the same chieftain. An old Welsh MS., however, written in 1534, entitled the "Chronicle of Gwynedd," relates, that this place was so called on account of a battle fought there between Llywelyn, the son of David, Prince of Wales*, and some English, who occupied a place called Ffrith in that neighbourhood. The stations, possessed by the respective forces, are particularly described, and it is added, that a great slaughter ensued, and that David, son of Llywelyn, was among the number slain. A remarkable stone in the neighbourhood, supposed to have been anciently used for sepulchral purposes, is also thought to have had some reference to this battle. This stone, which is in length about two yards nine inches, one yard and thirty-two inches in height, and in breadth seventeen inches, is called Careg y Llech, and gives name to the eminence, on which it stands. There are likewise in the names and other circumstances belonging to this part of the country strong grounds for believing, that an important conflict took place here at some distant period.—To the account, already given by Mr. Edward Llwyd †, of a bed of muscles discovered in the year 1699 in this parish, the following certificate, to which the learned writer refers in his letter, may now be added, and will serve to confirm his statement.—"July 1st, 1699, We the persons undernamed do certify, that on the 27th of May 1699, in sinking to lay the foundation of a building near the town of Mold about three quarters of a yard deep in hard gravel, where no

* There does not appear to have been any Llywelyn, the son of David, on the throne of North Wales: but Llywelyn ab Iorwerth, who may be the prince here meant, succeeded his uncle Davydd ab Owain Gwynedd in the sovereign power. Yet, although he had a son named David, he could not have been slain, as mentioned in the MS. above quoted, since he survived his father, and reigned in Gwynedd from 1240 to 1246. The account, therefore, here given of the battle at Tre Llywelyn, is not without some ambiguity.

† No. 5, p. 182.

water came, were found four muscles, nothing differing (that we could perceive) from those of the sea, having their fish in them alive and fresh and full of liquor. Witness our hands the day and year above written: Edward ab Rondle, David Howell, Peter Williams."—Although there are no hills in this parish remarkable for their height, the following eminences should have been previously noticed. The names, retained by most of them, seem to indicate, that they were formerly connected with some interesting events, of which the particulars are no longer known.—1. Bryn y Bal. 2. Gwaun yr Wyddfid. 3. Moel y Windeg. 4. Rhos Treuddyn. 5. Yr Orsedd Vawr *. 6. Rhos Ithel. 7. Careg y Llech, before noticed.—It should likewise have been mentioned under the head of Natural History, that there are three wells or springs of ancient note in the parish, viz. Ffynnon Maes Garmon, already alluded to, Ffynnon St. Catrin, and Ffynnon y Bedi.—It only remains to take a short notice of the Dissenting Chapels in this parish, which are seven in number. Of these three belong to the Calvinistic Methodists, two to those of the Wesleyan connection, and two to the seceders, known by the name of Independents. Three of these places of worship are in the town. There is also a Roman Catholic Chapel, situate in Nerquis, for the accommodation of a few persons in that part of the parish, belonging, for the most part, to Miss Giffard's family, the remnant of a small colony of papists introduced by the late Mr. Giffard, who was of the same persuasion. And the present proprietor of Nerquis Hall, although a protestant, continues, from motives at once disinterested and laudable, to support the establishment.

* *

PARISH OF LLAN-SILIN, IN THE COUNTY OF DENBIGH.

INDEX OF SECTIONS.

- § 1. Name of the Parish—Patron Saint—Church—List of Vicars.
2. Situation—Extent—Divisions.
3. Soil—Substrata—Minerals—Fossils.
4. Roads—Romans Roads—Mediolanum.

* This hill probably took its name from having been formerly a place, where the bards held their meetings or *gorseddau*. And the name of *Gorsedd Vawr*, or the Great Congress, seems to indicate, that it was a place of note in this respect.

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- § 5. Water—Rivers—Lake, &c.
 6. Mountains—Altitudes—Views.
 7. Ancient Monuments—Camps—Circles—Carneddau.
 8. Ancient Houses—Men of Note—Native Authors—Itinerant Bards—Pedigrees.
 9. Sycharth, the seat of Owain Glyndwr—His Descent, and Claim to the Principality—Description of Sycharth from a Poem by Iolo Goch.
 10. Appendix.—Memoranda of the Civil War in North Wales—Occupation of Llan-Silin Church by the Parliamentary Forces.

§ 1. NAME.—A compound of Llan, a Church, a Church Village, &c.—and Silin, the Saint to whom the Church is supposed to have been dedicated at its foundation. It may now be difficult, and not very useful, to account how this St. Silin, alias Sulien, came to occupy four several festivals in our old calendars.

1. May 13th is denominated the festival of Mael and Sulien, two missionaries, who, in company with about a dozen more, came into this island from Armorica, under the superintendence of Cadvan, who became abbot of the monastery of Bardsey, and is recorded to have been buried at Tywyn Meirionydd, in the sixth century. The churches of Corwen in Edeyrnion, and Cwm in Tegengl, were dedicated to the tutelary saints, Mael and Sulien; and the annual commemoration, or wake, in those parishes, was customarily held on the Sunday next after the 13th of May, O. S.

2. September 1st is noted as the festival of St. Silin. Dr. Thomas Williams, in his copy of *Bonedd y Saint*, informs us, that there was a Capel Silin at Wrexham; and the editor of Brown Willis's *St. Asaph* says, that Wrexham Church is dedicated to St. Giles, and the wake observed on the Sunday following the 1st of September. The correct Ecton, in his *Thesaurus*, has "Llan-Silin—St. Giles, & Wallice Silin." If Silin, or Sulien, must be foreignized, it is more agreeable to the Welsh idiom to have it converted into Julian than Giles. This latter name, whatever is meant by it, has been applied in a Latin dress to this parish of Llan-Silin, in a comment on an article in Pope Nicholas's *Taxation*, (Brown Willis, by Edwards, vol. ii. 59.) "*Ecclesia de Lanselyn, Decanat. de Kynleith (dicta Ecclesia Sti Egidii, anno 1296.)*" Thus we find *Silin* metamorphosed into *Giles*, and *Giles* into *Egidius*!

3. September 2d.—St. Sulien. These two festivals on two successive days, and with a trifling variation in the name of the saint, may have originated in error.

4. October 1st.—Silin and Garmon. It was natural to unite Sulien with Mael, on the 13th of May, as they were cotemporary saints, fellow travellers from the continent, and, probably, fellow labourers in preaching the Gospel to our ancestors; but here (Oct. 1st.) Silin is joined, in our calendar, to Garmon (Germanus), who had ceased from his labours about a century before. But they were of the same zealous family; Silin, a grandson to Emyr Llydaw, (Emyr, the Armorican,) and Garmon, a maternal uncle to the same personage.

The latter festival is that, which has generally obtained in the parish. The benefice is a vicarage, in the patronage of the Bishop of St. Asaph; to whom and the Dean and Chapter of that Cathedral the rectorial tithes belong.

The church is of superior appearance to country churches in general; consisting of a nave, and an aisle on the north side, set off with a lofty conical spire, furnished with three bells. Only two mural monuments present themselves; the first, that of Sir William Williams, Bart. Speaker of the House of Commons, and Solicitor-General; the second, that of David Maurice, Esq. and his son Edward Maurice, Esq. of Glan Cynllaith; both to be more particularly noticed in the sequel, when I come to treat of their respective houses.

According to a MS. memorandum left by Mr. John Davies, of Rhiwlas, the author of "*Heraldry Displayed*," published in 1716,—“the great window in the chancel of our Lady’s Church in Llan-Silin, was begun by Ienan Vychan,” (Davies’s ancestor in seven degrees.) “and finished by his widow, Gwenwyvar, (daughter of Ienan Vychan, of Moeliwrch *.) Their names were artificially wrought in the painted glass, and seen in the memory of this age; until the window was destroyed in the time of the late unhappy wars between King Charles the First and his unnatural subjects.”—J. D.

We are informed by a MS. left by Mr. William Maurice of Llan-Silin, that the Church was converted into a barrack by a detachment of the Parliamentary army stationed at Montgomery †. This accounts for the destruction of the chancel window,

* Ienan Vychan lived about the conclusion of the 14th century.

† A more detailed account of the occupation of Llan-Silin Church by the Parliamentary forces will be given in the Appendix A.

as well as for the disappearance of a statue of St. Silin, mentioned in section 8 of this survey, as in being in the year 1534, opposite to a seat or pew belonging to Thomas ab Llewelyn of Cevn y Braich.

Vicars of Llan-Silin from the year 1537.

1. Thomas Kyffin, ab Meredydd—collated by Bishop Warton	- - - - -	1537
2. Davydd Morus, Schoolmaster of Oswestry, by R. Davies	- - - - -	1561
3. Risiart ab Ieuan, by T. Davies	- - - - -	1562
4. Thomas Llwyd, by Hughes	- - - - -	1592
5. Simon Llwyd—Vicar Choral, by Parry	- - - - -	1615
6. Richard Mucklestone, by the same	- - - - -	1615
7. J. Kyffin, by Hanmer	- - - - -	1625
8. Richard Jervase, by the King	- - - - -	1627
9. Edward Tanat, ejected by the Parliament from his Vicarage of St. Michael in Blodvoel, collated to Llan-Silin by Bishop Griffith	- - - - -	1661
10. J. Jones, by Glenham	- - - - -	1667
11. J. Wynn, by Beveridge	- - - - -	1706
12. J. Skye, by Drummond	- - - - -	1755
13. T. Hughes, L.L.B. Schoolmaster at Ruthin, and afterwards Rector of Llan Vwrog, by Newcome	- - - - -	1763
14. Richard Maurice, by Shipley	- - - - -	1776
15. Turner Edwards, by Bagot	- - - - -	1802
16. — Jones, Curate of Rhuddlan, by Horsley	- - - - -	1803
17. John Mason, Curate of Denbigh, by Cleaver	- - - - -	1809
18. John Jones, Curate of Wrexham, by the same	- - - - -	1811
19. David Richards, Curate, by Luxmoore	- - - - -	1819

Besides this Llan of Silin, and the former Capel of Silin at Wrexham, there are a Church and a Vicarage called Silin or Sulien, in Cardiganshire, near Llan Bedr, on the Teivy, a mansion in Caernarvonshire called Bod-Silin, and a place in Cornwall called Tre' Silian, the supposed residence of the Sulien of our Brut*, the Fulgenius of its Latin copies, who opposed the Roman power under Severus, and, according to Dr. Stukely (*Paleo-logr.*), Silvanus, the father of Carawn (Carausius) the Nelson of the British seas, about the year 300.

§ 2. SITUATION AND EXTENT.—Llan-Silin lieth in the south-eastern corner of Denbighshire, abutted by Shropshire on the east.

* Brut y Brenhinoedd—or History of the Kings of Britain.

and by Montgomeryshire on the south. Its outline toucheth upon ten parishes; three in Shropshire, six in Denbighshire, and one in Montgomeryshire. The body of the parish constitutes a considerable plain, of a somewhat undulated surface, and tending to an oval form, with two wings,—the southern consisting of the township of Sycharth, extending to the river Tanat on the border of Montgomeryshire,—and the northern, containing the township of Rhiwlas, stretching beyond the Ceiriog, in the valley of that name. Its dimension, in this north and south direction, may be from seven to eight miles; and in a transverse line, from west to east, from four to five miles. Its townships (taking Rhiwlas is-foel, and *twch-foel*, as one) are ten in number, enumerated in the following alphabetical order. 1. Bodlith, 2. Llan, 3. Lledrod, 4. Lloran, 5. Llys Dynwallawn, 6. Moelfre, 7. Pri'bwll, 8. Rhiwlas, 9. Sycharth, 10. Sychdin: the nine former in Denbighshire, and the tenth in Shropshire. In Pope Nicholas's Taxation (1291) this parish, with its neighbour Llan Armon, constituted the Deanry of Kynleith; but both now form but a small portion of the Deanry of Marchia, in the Diocese of St. Asaph. According to the political divisions of those days, Llan Silin was in the Cwmwd of Cynllaith, a part of Cantrev y Rhaiadr, now called the Hundred of Chirk. Nine of the townships are included in the manor or lordship of Cynllaith, once the entire patrimony of its paramount lord, but in after times divided into two unequal portions, as shall be shewn in a future section. The smaller portion, called Cynllaith Owain, now belongs to the Llan Gedwn estate, the property of Sir W. W. Wynn; and the larger, called Cynllaith yr Iarll, is a part of the Chirk Castle estate. The tenth township, Sychdin, is in the manor of Du-parts, which belongs to the representative of the house of Powys. On the hill, above Pyllau y Meirch, is a large cubic stone, about three feet to a side, called *Burdd y tri Arghwydd*, owing to the three lordships meeting thereabout in a point; and withal creating a supposition, that the three lords once met, and dined upon the monument.

§ 3. SOIL—SUBSTRATA—MINERALS.—The soil is chiefly a hazle mould, or ferny soil, on dry substrata; and clay, or peat, in hollows, and elevated situations. The substrata of the western, by far the greater, portion of the parish, are of the shale, or brittle slate kind; with occasional veins, or riders, of the more indurated grey mountain rock, for building and other purposes. That portion of Sycharth, lying east of the rivulet Cynllaith, hath its rocks of a silicious quality—amorphous whin, some of a por-

phyritic, and some of a chertzose appearance. These silicious rocks lie between the shale of the western part and the limestone of Sychdin, and, running northward, form very abrupt and picturesque precipices about Melin Deirw, in the valley of Ceiriog. To the east of Nant Mawr the lime rocks appear regularly stratified, dipping eastwardly, under the sand-stone and local strata of Tref-y-clawdd; and forming generally an angle of about 30 degrees of the horizon. Many of the strata are of the species called *flum. nery* stone. One bed of this kind, of several feet depth, was observed to contain nodules, of several feet dimensions, of a spherical form, of the common species of limestone, imbedded in it. This latter stone exhibits occasionally marks of marine exuviae, which are never found in the other.

The ore called sulphat of zinc, or black jack, has been found, in small quantities, in the common, or splintery limestone of Sychdin; and calamine, the carbonate of zinc, in large quantities, has been procured for several years together, from the *flum. nery* limestone of the Moelydd rocks in the township of Trev-y-clawdd, in the adjoining parish of Oswestry.

IDRIS.

[To be continued.]

THE MISCELLANIST.—No. V.

—000—

THERE is something very lively in the following sketch of an excursion to the celebrated Abbey of Cymmer near Dolgellau: and the writer has contrived to give it some picturesque touches well adapted to the occasion. But, if any should be of opinion, that he has availed himself too largely of the privilege of a painter in this respect, they should at the same time consider, that the contemplation of ancient ruins, of a certain description, seldom fails to produce, in a mind of sensibility, a peculiar cast of impressions, which communicate their tints to every surrounding object. Upon the same principle it is, that many circumstances, which ordinary minds regard with indifference, derive in others a degree of importance from the particular medium, through which they are viewed. It is this species of colouring, although in an extreme degree, that has acquired the name of the romantic: and, whatever may be its popular character, it is far more true to nature than is generally imagined.

The Editor feels it a duty to add, that he is indebted to the

Writer of the "Cambrian Sketches," announced in the last Number, for this interesting "Visit," and which, he understands, is destined to form a part of his projected work.

* *

A VISIT TO VANNER.

On the banks of the Mawddach, in Merionethshire, about a mile before that river has its junction with the Wnion and becomes navigable, are situated the monastic ruins of Cymmer, or, as it is more usually called, Vanner Abbey. The spot is secluded and beautiful; bounded on all sides by high and chiefly well-wooded hills, and concealed from the eye of man, until close to it, by venerable and majestic forest trees—

" ————— whose sober shade

Lets fall a serious gloom upon the mind,
Which checks, but not appals. Such are the haunts
Religion seeks—a meek and humble maid,
Whose tender eye bears not the blaze of day."

The ruins consist of what I should conceive to be the aisle of the church, the walls of which, the only part now remaining, are plenteously covered with ivy and other creeping plants. The refectory, I should however mention, is still standing, and is converted into a farm house; but, as it is detached from the main building, and has nothing very peculiar in its appearance, it can scarcely be accounted part of the ruins.

Cymmer Abbey was founded at the close of the twelfth or beginning of the thirteenth century, by Meredudd and Gruffydd, sons of Cynan ab Owain Gwynedd, Prince of North Wales, and dedicated to the Mother of Jesus. Soon after its foundation it became, by the powerful patronage of its royal founders, very flourishing, and the monks obtained a charter, in 1209, from Llewelyn ab Iorwerth, which invested them with great power in those parts. Pennant and other writers on Welsh historical subjects give a detailed account of this abbey, and to his "Tour in North Wales" I must refer the reader for such information as he desires respecting it, merely observing, that, at the dissolution of monasteries by Henry VIII. it was valued at between 50 and 60 pounds; but the only charge on it, in 1553, was 6*l.* 13*s.* 4*d.* paid to Lewis ab Thomas, supposed to have been the last abbot. Elizabeth, however, five-and-twenty years afterwards, granted it to her greedy and overbearing favourite, Robert Dudley, Earl of Leicester. It is now the property of the Vaughans of Hengwrt. The last time I was in Wales I had a great desire to visit these

ruins, not from any particular beauty attached to them, as specimens of architecture, but from a sensation of delight I always experience in viewing any of the ruins of our ancient buildings, to which historical record or tradition has imparted any interest. The mind is always pleasingly, and perhaps usefully, employed in contemplating fallen or decaying grandeur, and I must acknowledge, for my own part, that my visit to Vanner afforded me a pleasure I have not yet forgotten, and never shall forget.

It was in autumn last that I spent a short time on a visit in the neighbourhood of Dolgellau—"the modern capital of the wild county of Merioneth;" and one Sunday evening it was proposed to me by a very worthy young friend of mine, Mr. * * *, to visit Vanner—I cheerfully acquiesced in the proposal, and after tea we repaired thither—my friend, another young gentleman, and myself. The day had been rather stormy, and the heavens still looked grim and cloudy, although the rain had ceased. However, as Vanner is but a short two miles from Dolgelley, we did not heed the weather, and off we went. We took the nearer path, to the right of the regular road, passing through the woods of Hengwrt, the seat of Griffith Howel Vaughan, Esq., where, by the way, there is a valuable library of Welsh literature, both in print and manuscript*. We stopped to look at the house, which is an old square building, situated on rising ground, a little above the Barmouth road, on the right, and surrounded by some very valuable timber. It is at present uninhabited, its worthy and wealthy proprietor, Sir Robert Vaughan's brother, residing on his estate of Rug, near Corwen; but it is in admirable order; and I was informed, that the old walls of Hengwrt have echoed ere now to many a gleeful shout and merry revel. By the time we reached the abbey the summits of the surrounding hills were wrapped in the gloom of twilight, and the evening smoke of the neighbouring little hamlet of Llanelltyd arose in spiry volumes to the clouds, the wind, which had been high during the day, having totally subsided. We entered the precincts of the once far-famed Vanner, and the gloomy silence and solitude of the scene cast an awe over my mind, which I did not attempt either to repress or conceal. It was the Sabbath evening, and the busy noise of labour, and indeed of nature itself was hushed into tranquillity. At first not a sound was

* This library is now at Rug, another family estate, belonging to Mr. Vaughan, in the same county.—ED.

audible to disturb the solemn stillness, which surrounded us, save the gentle rippling of the river, as it made its way over its rocky and uneven bed; but ere long the wind began to rise, and murmured plaintively among the foliage of the trees: anon a bat would whirl by us and nestle in the ivy, which covers the ruins. It was momentarily getting darker, and the ivied walls of the abbey cast a deeper shade on the area between them. The wind, too, increased, and at length howled mournfully around us; a drop or two of rain fell, and we had the comfortable prospect of being caught in a tempest. We prepared, therefore, to bend our course homewards, and were just about to leave the abbey, when the melancholy hooting of that most lugubrious of all birds, the owl, apparently just above us, startled us all, and reminded me of a passage in Blair's "Grave," which, with a trifling alteration, will be found somewhat applicable to our situation at Vanner.

The wind is up; hark! how it howls! Methinks,
 Till now, I never heard a sound so dreary:—
 ————— night's foul bird,
 Rook'd in the ruin, screams loud; the gloomy aisles,
 Black-plaster'd and hung round with wreaths of ivy,
 ————— send back the sounds,
 Laden with heavier airs, from the low vaults—
 The mansions of the dead. —————

Again the screech-owl shrieks! ungracious sound!
 I'll hear no more!—It makes one's blood run chill!

I may probably incur an imputation of cowardice from many by the declaration I am about to make, but positively the "ungracious sound" of "night's foul bird" caused my nerves to thrill most fearfully, and inspired me with a hearty wish to be gone. It seemed to me the scream of a demon, breaking loudly and dissonantly on the sacred stillness which invested us, and exulting in the departure of the intruders on its solitude. My companions, however, thought otherwise, and seemed to hail the sound as the greeting of old acquaintance, and one of them replied in a tone so similar to its own, that I absolutely started back some paces, supposing the bird at my elbow. The owl again hooted forth its *to-whit-to-whoo*, and a kind of conversation (unintelligible, however, to both parties) was carried on between it and my companions, which lasted till we gained the extremity of Hengwrt wood, the bird following us the whole way,

and sometimes flying round our head, almost within reach of our arms. If any of the simple natives heard the sounds we made, they would undoubtedly have drawn some melancholy presage from them. Soon after we left the woods the rain fell heavily, and we ran for shelter into a hut on the road-side, the inmates of which were engaged in the devotional exercises of the evening, and listening attentively to an elderly man, who was reading the Bible—

“ The huge clasp’d Bible, which had been his father’s.”

There was a numerous congregation for so small a place, some twelve or fourteen, men, women, and children. This was a soothing and happy sight, and we remained till their vespers were concluded, when, the rain having ceased, we resumed our walk. As we entered the town, my friend offered to conduct me to the Town Hall, where the children of the Sunday School* were assembled to sing hymns, the usual, indeed the constant, mode of closing the Sabbath at Dolgellau. I accepted the offer with great pleasure, and we soon arrived at the Hall, where we found many of the respectable inhabitants gathered together. The singing had already commenced, and the singers were performing, with much sweetness and simplicity, the evening hymn. They finished this and several others, some in Welsh and some in English, and then, with their auditors, departed to their rest. It is needless for me to expatiate on this admirable and rational mode of terminating the duties of the Sabbath-day. Nothing, I should conceive, can be more purely and completely gratifying than to contemplate youthful piety in the act of lifting up its voice in adoration and gratitude to its Creator. What a contrast this, to the sickening depravity of the metropolis, and what a testimony of the assiduity and careful love of the Pastor of Dolgellau! Can any thing speak more forcibly in praise of his attention towards his flock—of his duty towards his God? I never spent an evening so happily and so worthily.

MERVINIUS.

In the sixth Number (p. 210) there appeared a short biographical notice, by P. B. W., of Davydd Llwyd ab Llewelyn. The

* The Sunday School was instituted some years ago by, I believe, the present worthy and highly esteemed Rector, Mr. Hughes. At all events, I am informed that he was chiefly instrumental in effecting its establishment. The young ladies, his daughters, now employ much of their time in instructing the poor children of the lower orders in the rudiments of useful knowledge. Is not this benevolence—pure unadulterated benevolence?—M.

following anecdote, illustrative of what was there stated, has been communicated by a gentleman, to whom the readers of the CAMBRO-BRITON are already indebted for two or three interesting contributions.

* *

DAVYDD LLWYD AB LLEWELYN.

The Earl of Richmond, in his March from Milford, is said to have lodged one night with his friend Davydd Llwyd at Mathafarn. In his anxiety for the issue of his hazardous enterprise he privately requested the opinion of his host, who was esteemed by his contemporaries a most distinguished prophet. The seer cautiously replied, that a question of such importance could not be immediately answered, and that he would give his reply in the morning. He was greatly perplexed by the question, and his wife observed an unusual and inexplicable gravity in his manner during the remainder of the evening. She enquired into the cause, of which, when she was informed, she exclaimed with much astonishment, "How can you possibly have any difficulty about your answer? Tell him, that the issue of his enterprise will be most successful and glorious. If your prediction is verified, you will receive honours and rewards; but, if it fails, depend upon it, he will never come here to reproach you." Hence we have the Welsh proverb,—*Cynghor gwraig heb ei ofyn* *.

X. Y. Z.

AN OLD PROPHECY.

To the EDITOR of the CAMBRO-BRITON.

SIR,—If you think proper, I would thank you to insert the following lines, as some of your correspondents may be able to unravel their meaning.

Pan fo Rhuddlan heb Gonwyaid,
Pan fo Llan Saint Sior heb Holandiaid,
Pan fo Abergele heb ffyn hirion,
Y bydd rhywbeth yn Rhiwabon

Now, the Conways of Bodryddan in Rhuddlan have been some years extinct, so have the Hollands of Cinnel in Llan Saint Sior: and the long poles, formerly in use in Abergele †, are no longer necessary. I conclude, then, that the predicted event, whatever it was, alluded to in the last of the foregoing lines, has already come to pass. Perhaps some of your readers can furnish a clue to the mystery.

LL.

* A wife's advice without asking it.

† Before a part of that parish was overflowed by the sea,—ED.

AWEN CYMRU.

A'rh rodd yw athrwydd Awen.—EDM. PRYS.

Y DEWIS:

HYWEL AB OWAIN A'I CANT.

FY newisi riain firain faindeg,
 Hirwen yn ei 'len, 'liw ehöeg;
 Am dewis synwyr syniaw arwreigiaidd,
 Ban dywed o fraidd weddaidd wofeg;
 Am dewis gydran gyhydreg â bûn,
 A bôd yn gyfrin am rîn, am rêg.
 Dewis yw genyfi hardd-liw gwaneg,
 Y doeth i'th gyfoeth, dy goeth Gymrâeg.
 Dewis genyfi di:
 Beth yw gènyti fi?
 Pa beth! a dewi di?
 Dêg ei gosteg!
 Dewiseisi fûn, fal nad attreg genyf:
 Iawn yw dewisaw: dewis, dyn dêg!

[The following Lines were addressed by the Rev. WALTER DAVIES to that patriotic prelate, the Bishop of St. David's, when he presided at the Carmarthen *Eisteddfod*, in July.—ED.]

I'R LLYWYDD.

Burgess geir a llês gwir, a llâd—i'n haith
 Ein hethol ddymuniad;
 Y mae'r gwr â mawr gariad,
 A barn glyw, yn bur i'n gwlad.
 Bôr gwiwlwys o Abergwili—Esgob
 A wisgwyd â daioni,
 Gwr o fraint, goreu ei fri,
 Bugail Duw â bagl Dewi.
 Agwedd ei ysgolheigion—a gwnnai
 I gynol iaith Seion;
 Odiaethol yw'r bendithion
 O'i olud hael i'r wlad hon.
 Hygar haeddiant y gwr addien—a gofir
 Tra gwiwfeirdd Ogyrfen;
 Tra Thywi bydd traith Awen
 I gyfarch o'm parch a'n pen.

ENGLISH POETRY.



TRANSLATION OF THE CHOICE.

BY HYWEL AB OWAIN GWYNEDD*.

[See page 311.]

Yon lovely maid of form divine,
 So slim, so fair, may she be mine,
 Whose long white shape and graceful mien
 Beneath her light blue veil are seen!
 On woman, when her charms unite,
 Supreme in female excellence,
 To muse hath been my first delight;
 But most I prize her diffidence,
 When on her lips, in concert sweet,
 Her decent mind and language meet.
 Hence would I choose with thee, my fair,
 Our thoughts, our lives, our all to share.
 Bright art thou as the hues that shine
 Upon the sparkling summer tide,
 While Cymru's purest speech is thine;
 Discreetest maid, be this thy pride.
 Hence thou art mine, and shall I be
 To thee as dear as thou to me?
 What, no reply! ah, silent still!
 Yet even thy silence raptures fill.
 But I, who choose so rich a prize,
 What pause should mar a choice like this?
 In choosing well the merit lies,
 Then choose, my fair, and seal our bliss.

* *

* Hywel ab Owain was one of the sons of Owain Gwynedd, Prince of North Wales, who succeeded to the sovereignty in 1137. Upon his death in 1169 Hywel aspired to the throne, but, after a severe struggle, was defeated by his brother Davydd, and two years afterwards died of his wounds in Ireland. There are but eight of Hywel's productions preserved, which are printed in the *Archæology*; but it sufficiently appears from these, that he was a young man of talent as well as an elegant poet. The effusions of his Muse appear, like this specimen, to have been dedicated to the fair sex; at least such is the general character of those, that remain. But it may be proper to add, that the translation, here offered, does not in every instance retain the simplicity of the original. Perhaps, indeed, this would have been hardly practicable.—Ed.

TRANSLATION OF SOME LINES

Written by a young Man to his Mistress, who was offended with
him for leaving his Country *.

Thou beauteous nymph, source of my pain,
Hear, O hear, thy love-sick swain ;
Caught by thy charms, I can't deny,
I toil in Cupid's chains—I die !
Pierc'd is my bosom with thy dart,
I feel, I feel it at my heart.

Alas ! I mourn the hour I knew
My angel of the brightest hue :
Thy heavenly form, thy lovely gait,
Thy temper sweet, have fixed my fate.
Weak wretch, I dreamt of bliss secure,
Of pleasure ever blooming, pure,
While timidly thy steps I sought ;
My heart with love's soft frenzy fraught.
What joy ! to tell the tender tale
To th' envied lily of the vale,
And sit the day in green alcove,
Thy taper form beside, my love ;
And press thy snowy hand in mine,
And round thy waist my arms entwine ;
And place my lips, rapture too much,
On thine, and sip the witching touch !
Than honey sweeter was the kiss,
Heaven, heaven alone surpass'd the bliss.
Oh ! what a wretched world of woe
Is this I find ; how fickle too !
Amid this exquisite delight
What sudden change ! Ah ! luckless wight !
Compell'd to say the word, farewell !
And go 'mid Saxons strange to dwell—
Far from my native home depart,
Far from the girl, that stole my heart.

* The Lines, of which these are a translation, were composed in London by Mr. John Owen, a native of Cardiganshire, in 1758. The original may be found in the *Diddanwch Teuluaid* beginning

“ Y cywrain ferch a gerais
Claf oll wyf, o clyw fy llais.”

Is it not cruel, sinful too,
To part us twain, that loved so true?
Cruel, to send me from thy plains,
Sweet Teivy, and thy jocund swains;
But crueller by far, I ween,
A frown on her I love is seen.
Hard is my fate; there now remains,
Far from my Gem and pleasant plains,
To me, of all my paradise,
But briny tears and fruitless sighs.
My locks are gone—those curls of gold,
Whose beauty thousands oft have told:
My face is shrivelled, haggard, lean,
Where manly graces erst were seen:
Those brilliant eyes, you knew so bright,
Are leaden orbs, a ghastly sight:
Those cheeks, that vied the ruddy rose,
Death's horrid paleness now disclose:
My form's, heaven knows, so strange, my fair,
Your tender heart 'twould shock and scare;
Your faded Swain none now would know,
Where Teivy's silver currents flow.
O pure, O lovely, lonely maid,
Let not thy frowns thy Swain upbraid
For ever; think, O think, I pray,
Of many a past and pleasant day;
Of many a secret vow sincere
We pledg'd, when none beside was near.
Though from my native land I've stray'd
Frantic, and left my Cambrian maid,
Nor wife nor nymph of noble race,
Nor sickly hag with golden lace,
Nor Cyprian gay, tempting to view,
Nor riches, t'other evil too,
Shall e'er beguile my heart to slight
My first, my ever fond delight;
Nor turn my mind—their arts are vain—
From seeking thee, fair maid, again.
Mem'ry's true compass ne'er will move
One moment from the girl I love.

Young is thy swain, and void of art,
He tells the language of his heart:

If you, fair maid, will still deny
 The pledge of peace and amity;
 If you'll withhold those accents sweet,
 And guard your thoughts in close retreat;
 If I'm refus'd my heart's delight,
 Thyself, thou luminary bright!
 Then to the world, fair maid, and you,
 My parting breath will sigh adieu.

Hay, Feb. 26, 1820.

G. G.

W A L E S.

OLD CYMMRODORION SOCIETY.—To the summary view, already taken * of this primitive Institution, it may not be uninteresting to add here some of the “general heads of subjects,” which were proposed “to be occasionally considered and treated in the Correspondence of the Cymmrodorion,”—as they are to be found in the publication referred to on the former occasion. These “heads” are there arranged under the following general titles: Antiquities—Welsh Poetry and Language—Welsh Manners and Customs—Natural Philosophy—Manufactures—and Queries of the Invisible World. There is only room now for those relating to Antiquities; but the others are designed to be inserted hereafter. And it can not be doubted, that some useful hints may be derived from them towards promoting that national cause, in which the inhabitants of Wales have at last evinced so patriotic an unanimity.†

* *
 * *

ANTIQUITIES.

1. Of the Ancient Names of the Isle of Britain.
2. Of the British Book of Triads and its authority.
3. Of the Book of Ancient British Proverbs and their authority in history.
4. Of the Ancient British Genealogies and their authority from written and oral tradition, and of the use of that science.

* See No. 6, p. 234.

† The Editor takes the opportunity of observing also, that the pages of the CAMBRO-BRITON would always be open to any information, that might be suggested by these “heads,” some of which embrace inquiries of a very interesting nature, and tending, in a particular degree, to the illustration of our national literature:

5. Of old Inscriptions in Wales, British and Roman and Ancient Coins.

6. Of the Historical and Poetical British MSS. mentioned in Mr. Llwyd's *Archæologia Britannica*, and several not seen by Mr. Llwyd, with an account in whose hands they are.

7. Of the British Character or Letter, and of the Saxon.

8. Of M. Pezron's Book (the Antiquity of Nations), its excellencies and defects.

9. Of the uncertainty of Ancient History, Greek and Roman, when treating of the affairs of Britain.

10. Of Gildas, Nennius, Asserius Menevensis, Giraldus Cambrensis, Galfridus Monemuthensis, Ponticus Virunnius, and other ancient writers among the Britons, who wrote our history in the Latin tongue.

11. Of Tysilio, the true author of the British History, translated into Latin, by Galfrid, Bishop of St. Asaph, commonly called Geoffrey of Monmouth, and of the Translation and the several Editions of it: also of the original manuscript copies and in whose hands they are,

12. Of Camden, Milton, and Lloyd, Bishop of St. Asaph, and their opposition to Tysilio's British History.

13. Of their great Character given to Bede, the Saxon historian, and a comparison between Bede and Tysilio.

14. Some Extracts out of Hywel Dda's Laws (or the Ancient Laws of the Britons), particularly their method of exposing vice.

15. Of the Ancient Tenure of Lands in Wales.

16. Of the true Orthography of Ancient Names of Men and Places, the best proof of them from the Poets, and of mistaken translations of names, as *Merlin* for *Merddin*, &c. which have occasioned the wild guesses of Etymologists.

17. Of the Names of Mountains, Lakes, Rivers, Promontories, Towns, and Counties in Britain, being the most ancient names, especially amongst unconquered nations. These will help to explain Antoninus's Itinerary, *i. e.* the ancient Roman stations in Britain.

18. Of Churches, Bridges, and other noted Buildings, and by whom built or erected.

19. Of the *Carn*, *Cromlech*, *Meini Gwyr*, *Bedd y Wrach*, *Coeten Arthur*, Rocking Stones, Barrows, *Barclodiad y Widdon*, *Maen Tarw*, *Maen Arthur*, *Cader Arthur*, *Gorsedd*, *Eisteddfa*, *Din*, *Dinas*, *Castell*, *Caer*, and other ancient fabrics or erections of stones in Wales.

CYMMRODORION SOCIETY IN POWYS.—A particular account of the First Meeting of this Institution, which constitutes a branch of the Cambrian Society, was given in a former Number*, together with a detail of the subjects proposed for literary competition at the *Eisteddfod*. A meeting of the Committee has recently taken place, at which some alterations were made in this respect, which it may be necessary to notice. The subjects and premiums, originally designed for the *Awdl* and *Cywydd*, are thus altered.

1. A Premium of *Twenty Guineas*, or a Medal of the value for the best *AWDL*, or Ode, on *Marwolaeth ein diweddar Frenin Sior III*.

2. A Premium of *Ten Guineas*, or a Medal of the value for the best *CYWYDD*, or Poem, on *Hiraeth Cymro am ei wlad mewn Bro Estronawl*.

The Rev. David Richards, of Llansilin, is appointed Secretary to the Society: and the competitors for the prizes are to transmit their compositions to him before the 15th day of July. The *Eisteddfod* will be holden at Wrexham on the 2d and 3d days of August next; and it may be hoped, that it will be animated by the same laudable spirit, that distinguished the one last year at Carmarthen. The successful candidates in poetical composition on that occasion, it may be proper to add, will not be entitled to become competitors for the prizes in Powys. ***

WELSH CHARITY SCHOOL.—On the 1st of March, which, from some uncertain cause, has acquired the name of St. David's Day, the Governors and other supporters of this praiseworthy Institution, generally styled the "Society of Ancient Britons," held their 106th Anniversary. After having heard Divine Service, performed in Welsh, at the Church of St. Martin's in the Fields, the Members of the Society proceeded to the Freemasons' Tavern, where, according to custom, they dined together and celebrated the day with the usual demonstrations of patriotism and conviviality. The chair was filled by Lord Charles Stuart, in the absence of the Marquis of Bute, the President for the day. The only novelty on the present occasion was the following letter, read by the Noble Chairman, communicating a continuance by his Majesty of that patronage and support, which he has so long extended to the Society, both as Prince of Wales and Prince Regent.

* No. 3, p. 113.

“ Sir Benjamin Bloomfield has it in command to signify to the Honourable and Loyal Society of Ancient Britons, that the King, maintaining the same protecting disposition towards that national institution, which his Majesty entertained as Prince of Wales, is graciously pleased to authorize, that the Society do continue to preserve and bear the same *insignia* upon their banners and other emblems, as have heretofore been borne. And his Majesty is pleased to express his cordial wishes for the prosperity of so beneficent an institution, and has honoured Sir Benjamin with his commands to transmit One Hundred Guineas in aid of the funds of the establishment.”

“ Palace of Carlton House, Feb. 14, 1820.”

The subscriptions at Church and after dinner, including the royal donation, amounted to 1341*l.* 13*s.*; but this sum appears to have been still farther encreased before the close of the day. The number of children, now supported by this Charity, are 127 of both sexes, all born, in or near London, of Welsh parents having no parochial settlement in the metropolis *. * *

THE GENERAL ELECTION.—The following is the result of the General Election in the Principality. The names in *Italics* are new Members, the * denotes that the place was contested, and the names of the unsuccessful candidates will be found in the last column. * *

COUNTIES.

Anglesey—*Earl of Uxbridge.*

Brecon—Thomas Wood, Esq.

Cardigan—W. E. Powell, Esq.

Carmarthen—*Hon. George Rice.*

Carnarvon—Sir Robt. Williams, Bart.

Denbigh—Sir W. W. Wynn, Bart.

Flint—Sir Tho. Mostyn, Bart.

*Glamorgan—*Sir Christ. Cole, Bart.* John Edwards. Esq.

Merioneth—Sir R. W. Vaughan, Bart.

Monmouth— { Lord Granville Somerset,
 { Sir Charles Morgan, Bart.

Montgomery—G. W. W. Wynn, Esq.

Pembroke—Sir John Owen, Bart.

Radnor—Walter Wilkins, Esq.

* As the Editor has not been favoured with any *official* report of the proceedings on this occasion, he hopes to be excused for any inaccuracies, that may appear in this brief account.

BOROUGHES.

- Beaumaris—Tho. Frankland Lewis, Esq.
 Brecon—Geo. G. Morgan, Esq.
 *Cardiff—*Wyndham Lewis, Esq.* — Ludlow, Esq.
 Cardigan—Pryse Pryse, Esq.
 Carmarthen—Hon. J. F. Campbell.
 Carnarvon—Hon. C. Paget.
 *Denbigh—J. W. Griffith, Esq. F. R. West, Esq.
 Flint—Sir E. P. Lloyd, Bart.
 Haverfordwest—W. H. Scourfield, Esq.
 Monmouth—Marquis of Worcester.
 Montgomery—Hon. Henry Clive.
 *New Radnor—Rich. Price, Esq. Percival Lewis, Esq.
 Pembroke—J. H. Allan, Esq.

LITERATURE.—Under this head the following Notices are all that occur.

The Gododin and Odes of the Months, translated from the Welsh. London, 12mo. 4s.

[This Translation of Aneurin, which was announced in a former Number as about to appear, is from the pen of Mr. Probert of Alnwick. As it is in contemplation to offer some critical remarks on it next month, any farther notice here would be premature.—It may be mentioned, however, that a very respectable list of subscribers accompanies the work.]

History of North Wales, by W. Cathrall. Part II. 4to. 3s. Large Paper 4s.

[This Part appears equally creditable to Mr. Cathrall's judgment as the one, that preceded it. Like that, it is devoted to the Ancient History of Britain, with reference to which it has embodied many interesting particulars. The Plate, representing the Town of Denbigh, which accompanies this Part, is executed with great neatness and fidelity.]

Elusengarwch: sef, Awdl ar destyn Cymdeithas y Gwyneddigion yn 1819; yr hon, a ennillodd yr Ariandlws. Gan y Parch: E. Hughes, A.M. 6d.

[This is the Gwyneddigion Prize Poem for the last year, which was noticed in a former number. A few extracts will be selected on a future occasion to justify the commendation, with which it was then noticed.]

BRITISH MELODIES, by J. F. M. Dovaston, Esq. A.M.—The second Number of this collection is about to appear, arranged, as in the former case, with symphonies and accompaniments by Mr.

Clifton. Some of the "Melodies" were harmonized with great effect at the Carmarthen *Eisteddfod* last year, and more recently at the Bath Harmonic Society. The price will be 15s. * *

OBITUARY.

FEB. 15. J. Madocks, Esq. brother to W. A. Madocks, Esq. M. P.—23. At Greenhill, near Llandilo, David Heron Pugh, Esq. one of his Majesty's Justices of the Peace, and also High Sheriff, of the county of Carmarthen. He was an intelligent, upright, and honourable man, and his loss is deeply and deservedly regretted.—24. At Llandovery, aged 72, deeply lamented by his relatives and numerous friends and acquaintance, Edward Jones, Esq. for many years a very eminent Attorney in that place, and, latterly, one of his Majesty's Justices of the Peace for the county of Carmarthen. In the various situations of life, which it was his lot to fill, he executed his duties with exemplary propriety: to his more immediate relatives he was invariably kind and affectionate—to his friends warm and sincere—and to all, with whom he had intercourse, affable and courteous. The poor and distressed always found him ready to attend to their complaints; and their wants were generally relieved by his liberality. Loyal and conscientious, he was a firm friend of his Sovereign, and warmly attached to our excellent Constitution in Church and State. As a Magistrate, his legal knowledge and anxiety to do good dispensed blessings to all around: the froward and vicious were repressed by his frowns and reproofs; while the innocent and unassuming met with encouragement from his patronage and commendation. His administration of justice was sweetly tempered with discretion, and by his death a loss has been sustained, which will be long and severely felt by the district, which had the happiness of being favoured with his useful exertions.—29. At the Vicarage House, Carmarthen, after a long illness, borne with pious resignation, the Rev. Daniel Rowland, Vicar of Tregaron, Cardiganshire, and Secretary of the Cambrian Society in Dyfed, late Curate of Carmarthen, and previously a Missionary of St. John's, Newfoundland. He was a man of the strictest probity, and of very respectable talents; conscientious and diligent in attending to his sacred profession, and extremely anxious to perform all the duties connected with his station in life *.

* The Editor has to thank a friend for this and the preceding notice. And he has reason to hope, that he shall receive from the same source a more detailed Memoir of the late Mr. Rowland, a gentleman, on every account, generally and justly lamented.